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Rev. J. B. Platisha. (1935)  
Ste. Genevieve Bi-Centennial Celebration  
and Pageant. The Mother of the West.

ILLINOIS HISTORICAL SURVEY

*Ste. Genevieve*  
**MOTHER**  
**OF THE WEST**



**B**  
**DI-CENTENNIAL**  
**Celebration and Pageant**

ILLINOIS HISTORICAL SURVEY





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by  
REVEREND J. B. PLATISHA, C. M., M. S.  
Perryville, Missouri

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Cape Girardeau, Mo.



President Franklin D. Roosevelt

will open the Pageant on National Night, Thursday, August twenty-second, by talking from the White House over the wire to the Pageant grounds where his voice will be amplified and broadcasted.

# STE. GENEVIEVE BI-CENTENNIAL CELEBRATION AND PAGEANT

*The*

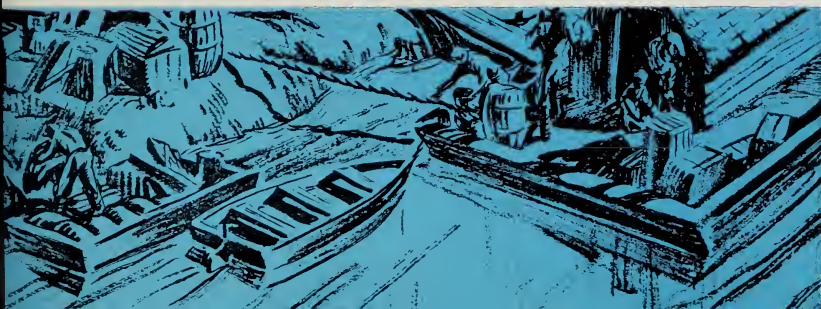
## MOTHER OF THE WEST

*By* Rev. J. B. Platisha, C. M., M. S.

*Presented*

August 19, 20, 21, and 22  
Nineteen hundred and thirty-five

*Sponsored by the*  
Sainte Genevieve, Missouri  
Chamber of Commerce



1735  
1935



# HISTORY OF SAINTE GENEVIEVE

By ALVIN F. PETREQUIN



There is so much that could be said about the colorful history that surrounds this old community that one is at a loss as to the proper selection of historical incidents that should be used for the portrayal of its true greatness.

From its establishment in 1735 as a mineral depot for the French miner, Renault, down to the acquisition of the Louisiana Territory by the United States in 1804, Sainte Genevieve has beheld the inexorable sweep of civilization into the valley of the Mississippi

and she has, in no small way, helped and abetted this gigantic development of a virgin country into its present civilized splendor and greatness. During this period the history of Sainte Genevieve was the history of all Upper Louisiana, for here in this pioneer outpost the commercial, the religious and the social life of the territory centered. Men and women from the French Canadian provinces, from France and Spain and from the American Colonies journeyed to Sainte Genevieve. Their adventurous ambitions to conquer new territory; their desire to search the earth for mineral treasure or to enter into the rich fur trade with the Indians were plotted in the village. Beyond the village spread an unending country, hostile and unresponsive to the advances of the white man — a nation greater in extent than even the most imaginative could visualize. It is small wonder that each episode recorded in those early days has today immortalized the village and its early inhabitants, for in many cases they have been recorded on the pages of history with the life-blood of those courageous participants who fought and died so that we, today might reap the pleasures of civilization.

Early records of Sainte Genevieve show predominance of French Canadians from the Diocese of Quebec inhabiting the village in its earliest days. Upon looking over the Ste. Genevieve Catholic Church records which date back to 1759, we find such names as Jean Baptiste Lacroix, Gabriel Aubuchon, Pierre Bertrand, Pierre Roi, Francois Lalumondier, Francois Duchouquet, Louis Tirard, Etienne Govreau, Francois Vallee, Charles Gratiot, Charles Potier, Francois Papin, Andre DeGuire La Rose, Francois Janis, Charles Beauvais, Louis Villars, Jean Baptiste Maurice, Jean Baptiste Pratt, Charles Moreau, Francois Peron and many others which a lack of





Founded in Upper Louisiana in 1735 Ste. Genevieve became an important post and city in the 68 years before the Louisiana Purchase in 1803.

Thirteen great states now occupy this rich territory for which the United States paid fifteen million dollars.

space prevents me from naming here. These records give one a more intimate view of the little village than does the average history. You can readily visualize the excitement that reigned at Sainte Genevieve when this was recorded in the first book of marriages:

"On October 30, 1764, Marc Constantino, aged about 30 years, son of Louis Constantino and Angelique Milhomme inhabitants of the Parish of St. Augustine, Diocese of Quebec, to Susanne Henne, aged about 25, daughter of Andre Henne and Marie Kert, inhabitants of Pennsylvania. They had two children at the time."

I must hasten to explain that the two had been held captive by the Indians for many years and only through the efforts of the resident priest of Sainte Genevieve, Pere Philibert Wattrin, were they released and given the benefit of a Christian marriage. It was one of the first marriages performed in the village.

Another record reads as follows:

"1761—Born, Angelique and Hypolite, twins, children of Jean Baptiste LaRose of Sainte Genevieve."

And, of course, the tragedy that inevitably follows any band of pioneers in a new and unsettled country is manifest in this record appearing in the first book of burials, 1766 to 1784:

"A list of persons killed by Indians at Mine La Motte May 7, 1774:

Joseph Vallee, aged 20, son of Francois Vallee and Marianne Billeron; Auguste Chatal, aged 35, a native of Canada; Sieur Menard, aged 30, a native of Canada; Sieur Dupont, aged 50 a native of Europe; Claud Carron, aged 80; Philip Angolis, Indian, aged 30 and a slave, Baptiste, aged 30."

Due, undoubtedly, to the desire to be as near Kaskaskia as possible, the first village of Sainte Genevieve was situated in the common field on the banks of the Mississippi three miles south of the present site. During this period of its history, or from 1735 to 1785, the territory passed from the Bourbon rule of France to Spain, the first of a series of transactions that, in the course of its history, has given Sainte Genevieve the distinction of having served four different governments. France under the Bourbons and Napoleon, Spain, and the United States.

In 1785 the first major catastrophe in the career of the town took place. In the spring of this year the Mississippi River overflowed its banks and partially destroyed the settlement. For a number of years previous to the flood the river banks near the village had begun to cave and the inhabitants were faced with the realization that unless they should abandon the settlement, their property in time would be completely







Old Sainte Genevieve



washed away. Many had dismantled their homes and rebuilt them on the bluffs when the flood of 1785 made the village uninhabitable.

Undaunted by the destruction of their village, the inhabitants dismantled the church and the few remaining residences and rebuilt them at the present site. In the succeeding years, an era of prosperity was accorded the old town. She became the metropolis of the far west in commercial and social intercourse. She sent such men as Lewis F. Linn, and Lewis V. Bogy to the United States Senate and John Scott to Congress following the acquisition of the territory by the United States and their work is known today as having helped materially in the advancement and expansion of the nation.

In writing any account of the early history of Sainte Genevieve, no matter how brief, one cannot overlook the work of the Roman Catholic Church in helping to colonize this community and its adjacent territory. As early as 1725, the French Jesuits were actively engaged in conversational work among the Indians in Upper Louisiana. For years, previous to the establishment of a church at Ste. Genevieve, the Jesuits came to the settlement from their headquarters at Kaskaskia at regular intervals, not only to spread the teaching of Christ among the settlers, but also to assist in establishing and putting into effect the laws of the nation under which the simple villagers served. After the flood of 1785 there is a strong probability that most of the inhabitants would have returned to the Illinois side of the river had it not been for these spiritual men who generated courage and hope into the hearts of their parishioners to continue the work they had begun.

The Catholic parish of Sainte Genevieve is the oldest Christian religious organization west of the Mississippi river and has been actively engaged in religious work since its establishment in 1759. During this period the parishioners have erected three churches and have been served by priests from every section of the Christian world.

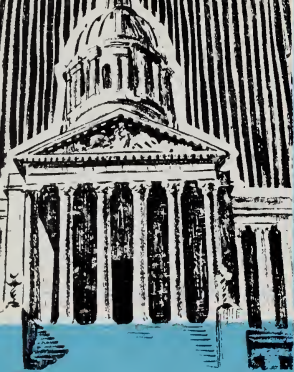
During this celebration, the present day citizens of Sainte Genevieve have tried to pay homage to the memory of these early pioneers in a manner befitting their positions as builders of our nation. These modern Ste. Genevievians have faithfully preserved every tradition, every monument and every memory that sings of the past and in so doing, have gained the respect of thousands of men and women throughout the United States who believe as they do, that the past, as a rule, is all too easily forgotten and the real heroes of our nation lie unsung in the deep vaults of an earth that has been sanctified by the very sweat of their labors in shaping it into a civilized and habitable nation.





An Anti-bellum Evening





# Bicentennial Commission

## How Created —

By an Act of the Fifty-seventh General Assembly the Sainte Genevieve Bicentennial Celebration Commission was created and ten thousand dollars (\$10,000.00) was appropriated out of the State Park Fund for the use of the commission in carrying out its work.

The Act authorized the Governor to appoint a commission of three members and the Governor, who shall act as ex-officio chairman, for the purpose of assisting and cooperating with the Chamber of Commerce of the City of Sainte Genevieve, the first permanent white settlement in the State of Missouri, in appropriately celebrating the Two Hundredth Anniversary of that city in 1935. The commission, under the provisions of the law, automatically ceases to exist at the expiration of the year 1935. Members of the commission serve without pay but are allowed actual expenses incurred in the performance of duty.

On September 6, 1933, Governor Park appointed Herbert J. Fallert, Francis J. Rozier, and John W. Schwent, all of Sainte Genevieve, as members of this commission. On September 28, 1933, the commission held its initial meeting and elected Herbert J. Fallert as chairman and Francis J. Rozier as secretary.

The Commission has cooperated with the Sainte Genevieve Chamber of Commerce in formulating plans for the celebration and has given its efforts in every way possible to make the celebration worthy of this notable occasion.



# of Missouri

HON. GUY B. PARK,

*Governor of the  
State of Missouri*

Ex-Officio Chairman



HERBERT J. FALLERT,

*Secretary of the Sainte  
Genevieve Chamber of  
Commerce*

Chairman



FRANCIS J. ROZIER,

*President of Roziers' Bank,  
Sainte Genevieve, Mo.*

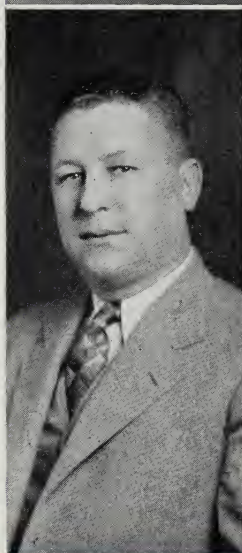
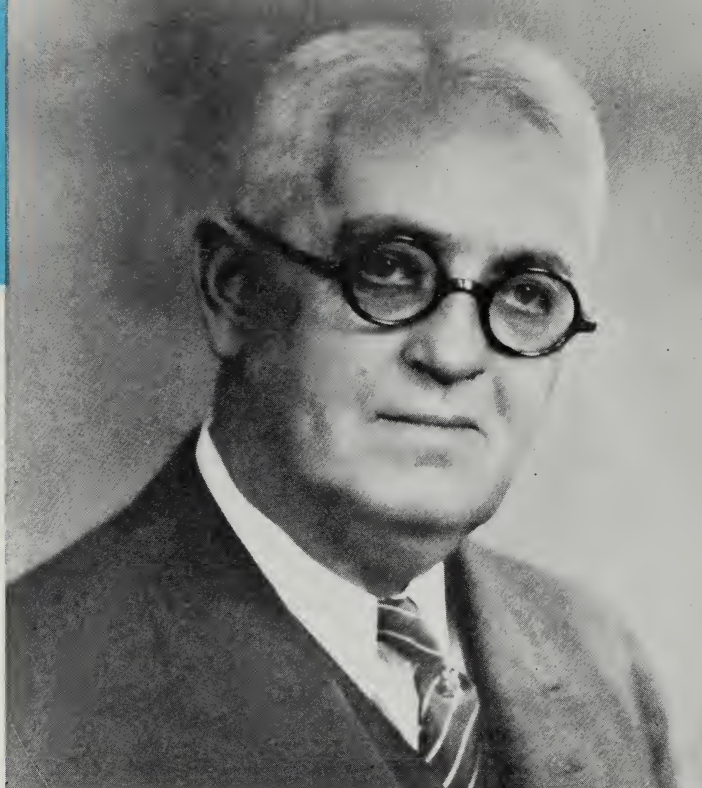
Secretary-Treasurer



JOHN W. SCHWENT,

*Chamber of Commerce  
Committee*

Ste. Genevieve, Mo.





The Ste. Genevieve Bicentennial Committee



The Ladies Auxiliary of the Bicentennial Committee



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### *Pageant —*

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### *Souvenirs —*

O. J. OKENFUSS, Chairman

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MISS RHEA REICH, Secretary



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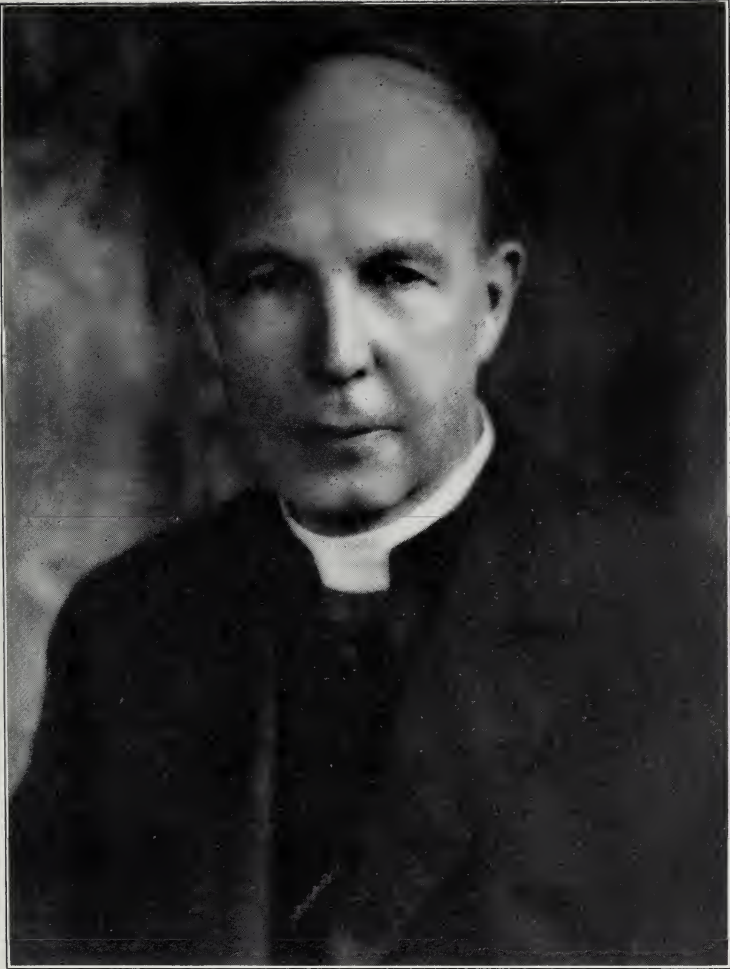
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#### *Ladies' Building Fund —*

MRS. JOSEPHINE ZIEGLER  
MRS. EDWARD L. SEXAUER



Very Rev. John J. Glennon, Arch-Bishop of St. Louis.

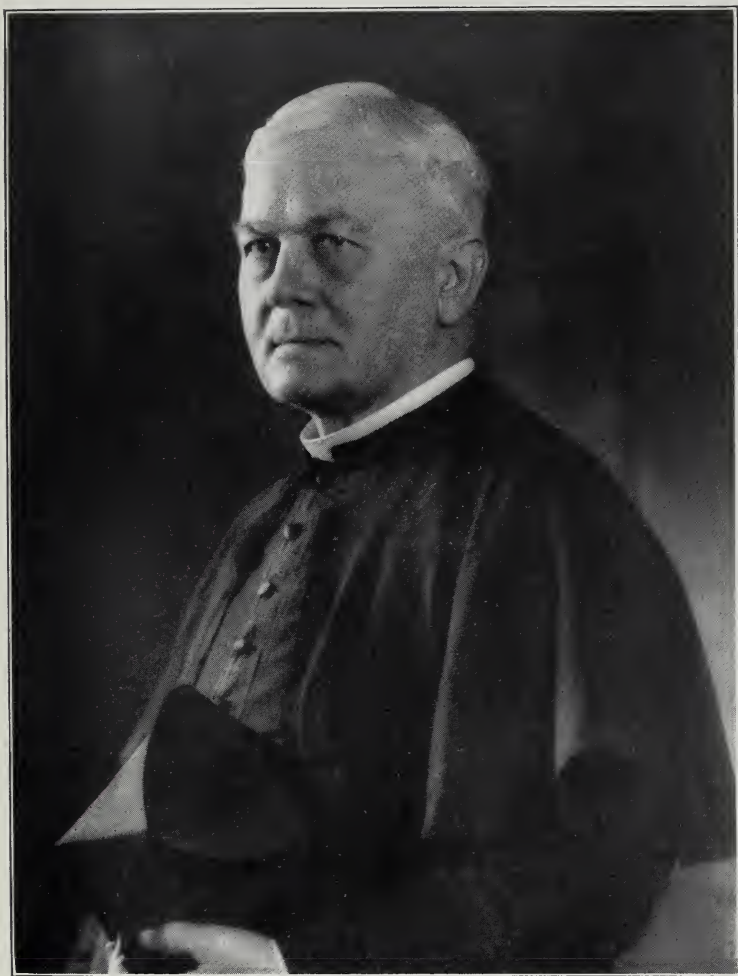
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in connection with assistance given by the State of Missouri

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Very Rev. Charles L. van Tourenhout, Dean,  
Pastor of the Sainte Genevieve Catholic Church.



HARRY J. PETREQUIN, *Mayor*

## Civic Officers of Sainte Genevieve

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Aldermen —

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AUGUST KARL  
PETER KUNKEL  
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RUSSELL M. REHM  
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JOHN HERTER, Collector  
WILLIAM P. HUCK, Clerk  
PETER H. HUCK, Attorney  
HENRY L. ROZIER, Treasurer

# MOTHER of THE WEST



## HISTORICAL PAGEANT OF S A I N T E GENEVIEVE



SCENARIO AND ORGANIZATION

BY

REV. J. B. PLATISHA, C. M., M. S.



# ACKNOWLEDGMENTS

To

THE SISTERS OF ST. JOSEPH

who, since 1851, have devoted their lives to the education of the  
people of Sainte Genevieve  
especially

MOTHER MARY ROBERT

who so graciously co-operated in every way.

SISTER M. CLARINE

who assisted with the orchestra and directed the pageant chorus.

SISTER M. ROSWITHA

who wrote the poetry and narration for the pageant.

---

## *Pageant Artist*

MRS. EVA FITZ-GERALD

Chicago, Ill.

## *Narrator*

REV. J. G. PHOENIX, C. M.

Chicago, Ill.

## *Lighting*

MONROE ELECTRIC COMPANY

Chicago, Ill.

## *Sound*

MUELLER O'NEIL COMPANY

St. Louis, Mo.

## *Costumes*

ROBERT SCHMIDT COSTUMER

St. Louis, Mo.



REV. J. B. PLATISHA, C. M., M. S.  
*Pastor of the Church of the Assumption*  
St. Mary's Seminary, Perryville, Mo.

Author, organizer and director of the Pageant, Mother of the West.  
Also produced and directed the Pageant, One Hundred Years of Progress, at  
St. Mary's Seminary, Perryville, Missouri, in 1927.

## Music Furnished by Ste. Genevieve Band and Orchestra

Spirit of Ste. Genevieve .....	<i>Vieb</i>
Waters of Minnetonka .....	<i>Lieurance</i>
Wah-Ta-Waso .....	<i>Poepping</i>
Pale Moon .....	<i>Logan-Night</i>
Largo .....	<i>Handel</i>
From the Land of the Sky-Blue Water .....	<i>Cadman</i>
Liebestraum .....	<i>Liszt</i>
Spirit of St. Louis .....	<i>La Banca</i>
On the Bridge of Avignon .....	<i>Burchenal</i>
Country Gardens .....	<i>Grainger</i>
Spring Song .....	<i>Mendelssohn</i>
Stephanie .....	<i>Czibulka</i>
Tale of the Vienna Woods .....	<i>Strauss</i>
Pizzicato .....	<i>Delibes</i>
Hungarian Dance .....	<i>Brabms</i>
Marche Militaire .....	<i>Schubert</i>
Minuet .....	<i>Mozart</i>
Light Cavalry .....	<i>Von Suppe</i>
Southern Medley .....	
Quadrille .....	<i>Old French</i>
Cachucha .....	<i>Hinman</i>
Chanson Sans Paroles .....	<i>Tschaikowsky</i>
Star Spangled Banner .....	<i>Key</i>
American National Airs .....	<i>Fibich</i>
Minuet .....	<i>Beethoven</i>
La Paloma .....	<i>Yradier</i>
Tarantelle .....	<i>Heller</i>
Pomp and Circumstance .....	<i>Elgar</i>

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## Vocal Music for the Pageant Chorus

Crux Ave Benedicta .....	<i>Knabel</i>
Frere Jacques .....	<i>French Round</i>
The Marseillaise .....	<i>De Lisle</i>
Gloria .....	<i>Chant</i>
Ave Maria .....	<i>Arkadelt</i>
Sanctus .....	<i>Gounod</i>
Praise to the Father .....	<i>Gounod</i>
Way Down Yonder in the Cornfield .....	<i>Plantation Song</i>
Missouri .....	<i>Poepping</i>
Agimus Tibi Gratias .....	<i>Tozier</i>
Hymn Tune .....	<i>Spohr</i>
La Guignolee .....	<i>French Folk Song</i>
Pop Goes the Weasel .....	<i>Witt</i>



# SAINTE GENEVIEVE NIGHT

AUGUST 19, 1935

## EPISODE 1. BEGINNINGS

- Scene 1. The Mound-Builders.
- 2. The wedding
- 3. The burial

## EPISODE 2. THE FIRST OF THE RED MEN

- Scene 1. Indian life
- 2. Hunting Party
- 3. Trouble
- 4. Peace dance

## EPISODE 3. MARQUETTE AND JOLIET PASS BY

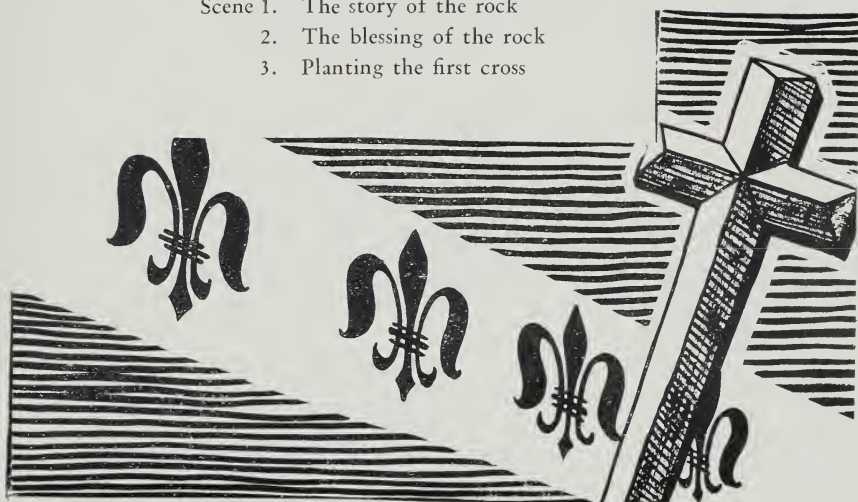
- Scene 1. The coming
- 2. The landing
- 3. The reception
- 4. The parting

## EPISODE 4. THE COMING OF FATHER ST. COSME

- Scene 1. The arrival
- 2. The address to the Indians

## EPISODE 5. THE DEPARTURE OF FATHER ST. COSME

- Scene 1. The story of the rock
- 2. The blessing of the rock
- 3. Planting the first cross





## Sainte Genevieve Night

O lovely city! Mother of the West,  
Guardian of secrets man would love to know,  
Lift for the night e'en but a little,  
The veil that long has hid thy memorable past;  
Buried within thy mounds throughout the country,  
Are men and women of the long ago,  
Their story tell us: let us hear and know.

*Long before the Red Man came to this territory there lived here a race of men known as the Mound-Builders. These men were superior to the Red Men in intelligence, a fact learned from relics found within the mounds. Historians can tell us but little of these people, but are convinced they were not even the remote ancestors of our American Indians.*

### EPISODE ONE

#### THE MOUND-BUILDERS

In days so long ago we know naught of them,  
Here in this land of plenty, this Eden of the West,  
With forests spreading wide upon its borders,  
And crystal waters lifting friendly crest,  
There lived and toiled a race of men whose history  
Is gleaned from relics left in mounds they made.  
Just who they were and whence they came we know not,  
Perhaps they were the Nahuas closest kin,  
But this we know they lived and loved and prospered,  
Worshipping the sun, the light's good will to win,  
When pleased he shone upon the marriage day,  
When of the tribe a man and maid were wed;  
When angry darker grew, and then 'twas certain,  
He would claim one to henceforth live among the dead.

#### CHANT

Waba-Wanu! Waba-Wanu!  
Whither are thou Waba-Wanu?  
Are you in the land of plenty,  
Happy hunting ground?  
Waba-Wanu!  
Waba-Wanu! Waba-Wanu!  
Peace be to you Waba-Wanu,  
Food be plenty, hunting good,  
In the hunting ground above,  
Waba-Wanu!  
Waba-Wanu! Waba-Wanu!  
Hear our cry O Waba-Wanu,  
In thy happy hunting ground,  
Hear and heed us Waba-Wanu,  
Waba-Wanu! Waba-Wanu!

*Many years have passed since the Builders made their mounds and vanished. Tribes of Indians came and went. Those who stayed were the Kaskaskias, Osage, Shawnee and the Illinois. Of this last named tribe the Peoria was a branch who had lost their warlike spirit and peacefully spent their time in hunting and in fishing.*

## EPISODE TWO

### THE COMING OF THE RED MAN

All along the Mississippi,  
Both banks of the mighty river,  
Stand the forests deep and darksome,  
Forests filled with mighty spirits,  
Flashing in a zigzag manner,  
Followed by a mighty thunder.  
Passing through these leafy forests,  
To a land more elevated,  
We behold the plains and grove lands,  
Where the trees are thinly scattered,  
Where our camps are pitched with gladness.  
But to our dismay we learn now,  
The Osages are our neighbors,  
Savage Osage, warlike, boasting  
That their arrows swift and mighty  
Would fall on us if we trespassed  
On their fields or hunting grounds.  
We the tribe of peaceful people,  
We the peaceful tribe Peoria,  
Would not stir up the Osages,  
Stir the anger of the Osage.  
But one day in eager hunting,  
Hunting game in our own woodland,  
Some had wandered too far southward,  
Met the warlike men of Osage  
Ready now for instant battle,  
Ready to avenge intrusion,  
To drive away the tribe Peoria.  
Then our chief with sorrow shaken,  
Would make peace with savage Osage,







#### CHANT

Great Manitou, we bow before thee,  
We are thy children made by thy hands,  
We would make peace with our friends the Osage,  
Peace without end. . . .  
Hear, Manitou!

Great Manitou, make us as brothers,  
See, we give to the Osage gifts as a sign,  
The smoke of the peace pipe ever ascending  
Carries our prayer to thee,  
Great Manitou!

O Manitou, we proudly adore thee,  
We are thy children made by thy hands,  
Give us game on our land and other food plenty,  
Wise chiefs in council to keep us from war. . . .  
O Manitou!

Peace at first he would receive not,  
Till the Calumet we offered,  
Sacred symbol: sign of friendship.  
Slowly then his hand extended,  
Slowly from our chief he took it,  
Took the sacred peaceful symbol,  
Bound himself to us in friendship,  
Sealed that friendship in the peace dance.

#### THE CALUMET DANCE

On the mat of rushes painted,  
Painted rich in many colors,  
Manitou is placed with honor,  
Manitou and Calumet.  
Then the warriors place their weapons,  
On the mat of rushes painted,  
Place them there with movement slow.

Underneath the spreading branches,  
Chosen singers for the chorus  
Stand and sing in rhythmic cadence,  
Dancers sway to this same cadence,  
Swing and sway for Manitou.

Then the cadence grows more hurried,  
Martial music strikes the ear,  
As the warrior seizes weapons,  
Weapons to defend his honor,  
Honor won on bloody field.  
Calumet, the peace pipe conquers,  
Peace is mightier than war.

When the dance of peace is ended,  
Calumet is raised on high,  
Raised and offered to the sun god,  
Sun, the guardian of the tribe.

Then once more in solemn manner,  
Peace pipe goes the rounds in turns,  
Passed to guests who have been honored,  
Honored with the lovely peace dance,  
Dance for Manitou.

\* \* \* \*

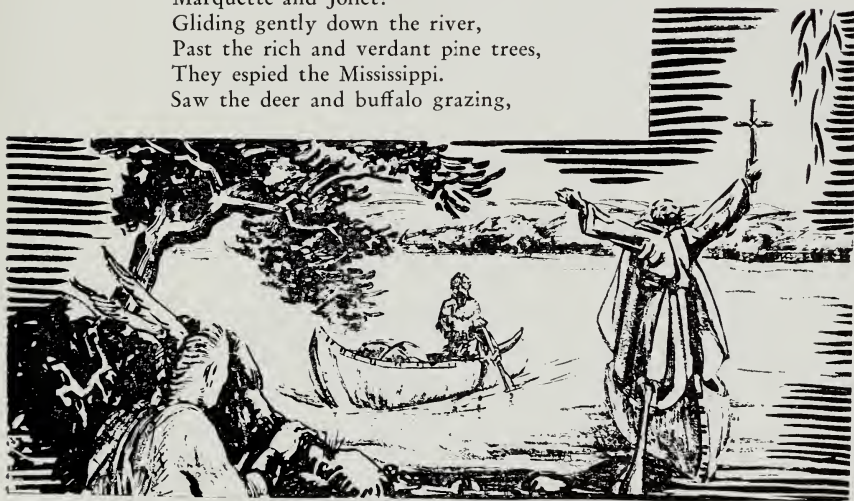
### EPISODE THREE

Oblivion, no longer cans't thou bury,  
In thy far depths the deeds of time!  
From out the Northland come the valiant,  
Born to acclaim the tribes unknown.  
Religious light will dawn but slowly,  
Marquette must on with Joliet,  
But now the word is sown;  
In God's good time, the harvest.

*In 1672, the Governor of New France decided to send a fur trader, Louis Joliet, to find the Mississippi. Joliet met Marquette at Mackinac and the Jesuit accompanied him. Together they traveled to the mouth of the Arkansas and by that time learned definitely that the broad river on which they floated poured into the Gulf of Mexico and not into the Atlantic or the Pacific.*

### MARQUETTE AND JOLIET PASS BY

Down the mighty Mississippi,  
In twin light bark canoes advancing,  
Came the greatest French explorers  
Marquette and Joliet!  
Gliding gently down the river,  
Past the rich and verdant pine trees,  
They espied the Mississippi.  
Saw the deer and buffalo grazing,





Saw the catfish near and feared him,  
Coming down a little farther,  
On the west bank of the river,  
Was a beaten path with footprints.  
Slowly, cautiously they landed,  
Looked about with some amazement,  
Followed up the beaten pathway,  
Followed to an Indian village.  
With true Indian decorum,  
Were received and given welcome,  
Feasted on the meat of buffalo,  
Seasoned with the oil of bear's meat,  
Made to visit every cabin,  
To be welcomed by its inmates.

Then to crown all former favors,  
Were presented with a peace pipe,  
To protect them from all dangers.  
Then upon their way departed,  
With the farewell of the Chieftain:  
"Fare thee well, white Manitou,  
Farewell, too, most trusty Frenchman,  
May the waters take thee safely,  
To the land you came from thither;  
May the spirits of the water,  
Guard and guide thee evermore."

\* \* \* \*

#### EPISODE FOUR

O stout of heart and fearless mien,  
Ye early missionaries to our shores,  
What dangers braved ye!  
What pagan superstition dread!  
And yet ye flinched not,  
But calmly faced all danger.  
God grant that we who have succeeded you in time,  
May take example from your fearlessness,  
And leave behind some record of our mission,  
Written in the minds and hearts and souls  
Of those whose lives touch ours.

*In 1699, Father St. Cosme with his companions after a year's sailing from the Great Lakes down the Mississippi reached the shores of Ste. Genevieve. His boats being badly in need of repair, he and his crew went ashore on a thickly wooded spot to obtain pitch with which to mend their weather-beaten craft. Father St. Cosme used this time to convert the Indians and to stop for all time the cruel human sacrifice which was a part of the Indian religion.*

#### THE COMING OF FATHER ST. COSME

From high heaven, God the Father,  
Looking down on His creation,  
Looks with love upon His creatures,



Knowing naught of love divine.  
So He sends the faithful Black Robe,  
Loved by every race and nation,  
To make known the Great White Spirit,  
God, their Father: Love Benign,  
He would have them love Him dearly,  
Love and pardon all their foes,  
He would have them still remember,  
In His home beyond the skies,  
Welcome would He give His children . . . .  
For this mission St. Cosme chose.

#### ANNOUNCEMENT:

Father St. Cosme prevents the chief from sacrificing his son.

Stay thy sacrifice, my children,  
God the Father wants not blood,  
All He asks is sweet submission  
To His will and holy love.

He would have us love our neighbor,  
Cease from bloodshed, live and pray,  
Asking Him to love and guide us,  
Guide and help us to obey.

Trust Him, look to Him for comfort,  
He will never fail in need,  
Every other god is helpless,  
He alone will help and heed.

\* \* \* \*

*When Father St. Cosme was about to take leave of the Indians they told him of a huge rock in the river a few leagues farther down that had been cursed by Manitou, and was the abode of evil spirits. Continuing his journey, the good priest soon reached this rock and mounting it, he and his companions constructed a cross from an oak tree and planted it on top of the rock . . . . the first within our borders*



EPISODE FIVE

FATHER ST. COSME DEPARTS FROM  
THE OSAGE INDIANS



Now has come the day of parting,  
Parting with their friend the Black Robe.  
All their hearts are wrung with anguish,  
All their fears are for his safety,  
For the rock far down the river  
Waits to send him to his doom.  
Manitou has cursed this boulder,  
Cursed and giv'n it unto evil,

Never boat can pass in safety,  
Never boatman keep his life there,  
For the wild and whirling waters  
Churned by monsters ever ready,  
Seize the boat and drown the people.  
Nor assured were when Pere St. Cosme,  
Unafraid drew near the rock.  
Saw him mount the rock and bless it,  
Saw the evil spirits fly,  
Saw him cut a tree and from it,  
Form a cross and plant it there,  
While around the air resounded  
With the soldiers musketry,  
Saw the angel choir and heard them  
Chant their song of endless love.

The *Crux Ave Benedicta* is sung while planting the cross.

ANGELS' CHORUS

Hail Cross of Christ, upon whose beams,  
The Lord gave up His life for all,  
Give of thy strength to creatures weak,  
Courage to rise whene'er they fall.  
Our joy, our all, O Cross of Christ,  
Thy rays illumine the darkest night,  
Comfort the weary, hearten the strong,  
And be to all sinners hope, strength and light.

# SAINT LOUIS NIGHT

AUGUST 20, 1935

## EPISODE 6. FIRST SETTLERS

- Scene 1. Coming of the first white men
- 2. Renault miners
- 3. Original and permanent settlers

## EPISODE 7. EARLY RELIGIOUS LIFE

- Scene 1. Coming of the permanent missionaries
- 2. Patriarchal life of settlers

## EPISODE 8. EARLY PIONEERS

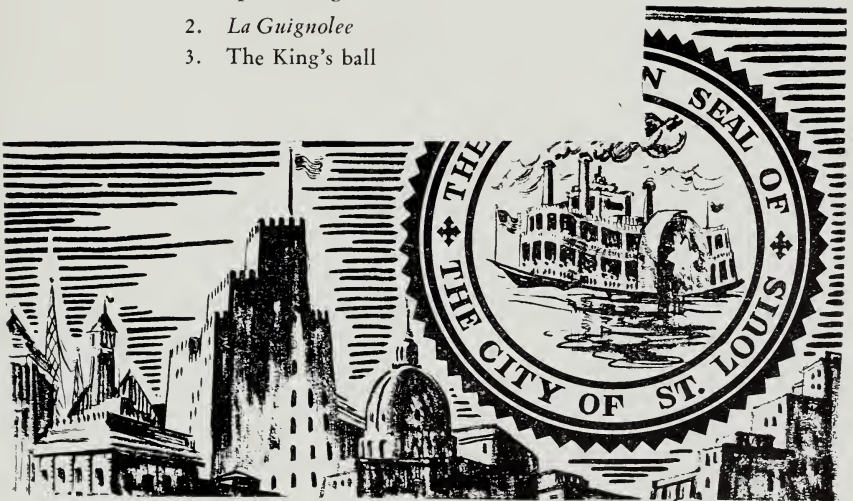
- Scene 1. Building of the first Church
- 2. Sunday services

## EPISODE 9. BIRTH OF ST. LOUIS

- Scene 1. Laclede keel-boat
- 2. Phillip Rocheblave meets Laclede

## EPISODE 10. HOME SOCIAL LIFE

- Scene 1. The frontiersmen receive word they are under the Spanish flag
- 2. *La Guignolee*
- 3. The King's ball







# Saint Louis Night

O white man and home seeker,  
Look towards our broad lowlands,  
Rich with a loess  
Far reaching and wide.  
Come make your home here,  
Make glad your heart here,  
And love will henceforward  
Forever abide.

## EPISODE SIX

### FIRST SETTLERS

*From France our first settlers went to Canada and thence, in search of gold, they sailed down the Mississippi landing at Kaskaskia first and coming some years later to Ste. Genevieve. Renault, from Picardy, France, brought slaves here from San Domingo. He is mentioned because he brought the first slaves to this territory and established the village of St. Philip.*

#### Scene 1

##### COMING OF THE FIRST WHITE MAN

To the Canadian land, far to the Northward,  
Came the hardy explorers filled with purposeful zeal,  
To enrich their own native land and unfurl to the breezes,  
The lilies of France.  
This done were enticed by the lakes and the rivers,  
To go further afield greater glory to gain,  
And spread to the pagan the light of the gospel,  
And precious ore bring to their war-ridden king.  
At Kaskaskia they halted and built a small town there,  
Then built a small fort a short distance away.  
Lured ever onward they then crossed the river  
Where some of them stayed in "*le petit vieux village*."  
In seventeen thirty-two Jean-Baptiste La Rose,  
Built his home in the village . . . the first we are told.

#### Scene 2

##### THE RENAULT MINERS

All the Old World hears with gladness,  
Of the wealth the New World holds,  
Companies form whose only purpose,  
Is to make this wealth their own.

"The Company of the West" send Renault,  
From Picardy with ten-score men,  
Trained they are in each particular,  
For the work they have on hand.

As they come near San Domingo,  
Colony then of Mother France,

Stay to purchase untrained helpers,  
Slaves, who would their wealth enhance.

Mining here in many places,  
Renault found not only lead,  
But some nickel, salt and cobalt,  
Long before had Le Sueur said.

But the slaves he brought here with him,  
Were the first brought to this land,  
And the village named St. Philip,  
Was built on grants by his command.

### Scene 3

#### ORIGINAL AND PERMANENT SETTLERS

To this primitive land from far away places,  
Came the Frenchmen in numbers, yearning once more  
For a permanent home.

God-fearing and happy they lived as one family,  
Ruled by the Commandant.

FRANCOIS VALLE was the first of these rulers,  
The last and the best loved, JEAN-BAPTISTE VALLE.

In the fields, on the boats, as traders and miners,  
From Kaskaskia came many traders of worth,  
Enduring and patient they braved every hardship,  
And the new land became as the land of their birth.

JOSEPH LOISEL

JACQUES BOYER

LAURENT GABOURY

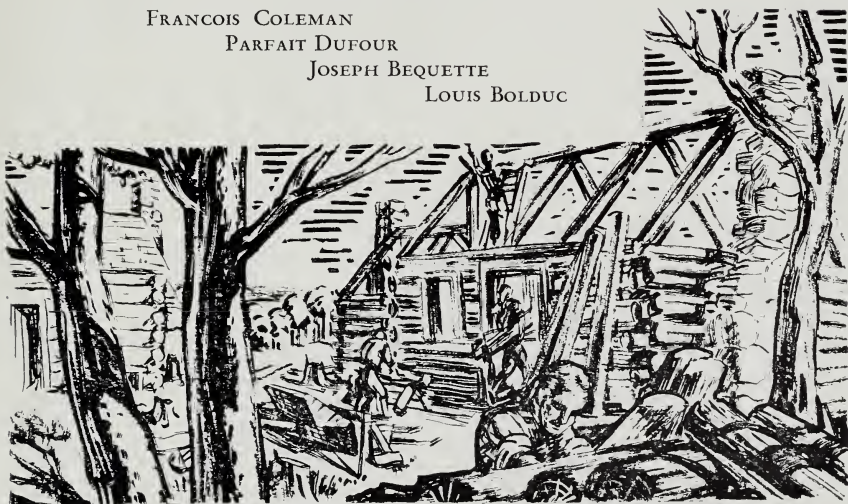
Rovers and lovers of the wide-open spaces,  
Unpolished perhaps, yet they somehow maintained  
That charming behavior, that innate politeness,  
For which the French have ever been famed.

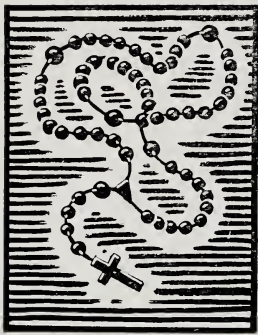
FRANCOIS COLEMAN

PARFAIT DUFOUR

JOSEPH BEQUETTE

LOUIS BOLDUC





Joyous and gay were the lives of these Frenchmen,  
Rangers of woods in their leisure hours,  
Builders of homes in which ever they nurtured,  
Traditions now ours.

JOSEPH GOVREAU

JEAN-BAPTISTE ST. GEMME

B. N. JANIS

JEAN-BAPTISTE PRATTE

They made of the new land a little Acadia,  
Undisturbed by desire.

## EPISODE SEVEN EARLY RELIGIOUS LIFE

Announcement —

The people of "le petit vieux village" pray to have a resident priest.

Ah God! To have a priest our own,  
To help us pray,  
To stand before the altar day by day,  
And in God's coin our ransom pay.

To comfort us in sorrow,  
And to shrive our souls,  
To give us daily Food,  
God's Precious Self.

Ah God! Hear our prayer,  
An alter Cristus send,  
To keep us thine forevermore,  
World without end. Amen.

Announcement —

They are assured a priest is coming.

### Scene 1

#### COMING OF THE PERMANENT MISSIONARY

Hearts ever eager to know more of God,  
Cease your repining, hearken to me,  
A Jesuit is come from over the water,  
Your pastor to be.

Announcement —

The Spirits of the Wilderness retire to make way for the work of the priest.

The trees bowed low in reverence,  
The Indians worshipped at my shrine,  
The river raged, then calmer grew,  
I governed all, 'twas mine, 'twas mine.  
But hither comes a man of God,  
Whose word hath power o'er me and mine,  
I yield unto a greater power,  
God of the Christian, 'twas mine . . . 'tis thine.

#### DANCE OF THE SPIRITS



Announcement —

The flowers, butterflies, birds, dawn maidens and sunbeams give welcome to the priest.

Lovely maidens of the dawn,  
Heralds e'er of gladness,  
Scatter every shadow now,  
Chase away all sadness.  
Sunbeams flickering to and fro,  
Dance and sing and play,  
Let your many-colored rays  
Speak our joy to-day.

DANCE OF THE DAWN MAIDENS AND SUNBEAMS

O flowers of earth, so rare, so sweet,  
Give the welcome your hearts must know,  
Roses bring back to our memory  
The hardships of long ago,  
And lilies so pure, be the cups which hold,  
What our grateful hearts would unfold.

DANCE OF THE ROSES AND LILIES

Sing out ye birds such notes of cheer,  
Sing songs of joy this day,  
Sing a glad welcome, let the world know,  
What your flower-hearts would say.  
O golden-winged butterfly,  
Happy and free,  
Spread the glad tidings,  
To bud, flower and tree.

DANCE OF THE BUTTERFLIES AND THE BIRDS

Announcement —

In answer to their prayer Father Watrin, in 1752, comes from Kaskaskia to live in Ste. Genevieve.

Scene 2

PATRIARCHAL LIFE OF SETTLERS UNDER FRENCH REGIME

Announcement —

The day's work is over. Softly one by one the stars shine out and the evening comes. The fiddle softly plays sweet tunes and the young people dance to its music.





Lovely, quiet city! Thou art so still at night,  
The moon enshrouds thee in a wrap of silver,  
In the night wind's whisper is a light caress,  
Soothing and lulling.

\* \* \* \*

## EPISODE EIGHT

The time has come for our good pioneers to voice  
The cry within their souls.  
Great need they had of sacred shrine  
Wherein to meet and worship God their Father,  
To gather as they did in Canada,  
To kneel in common prayer for common needs.

## EARLY PIONEERS

*The villagers now wanted a church. Until the coming of Father Watrin the spiritual needs of Ste. Genevieve were taken care of by the Jesuit priests from Kaskaskia among whom were Fathers Vicier, Tartarin, Aubert and De-Guyenne.*

### Scene 1

#### BUILDING OF THE FIRST CHURCH IN "le vieux village"

From far and near they come, the men and women,  
To offer aid, each one their mite to do.  
Some haul the logs from woodlands off the clearing,  
Some cut and fit them to their grooves.  
With pride they see it grow, this rude old structure,  
The Church for which they prayed these many years.  
And when the work is done to them not grander.  
Are frescoed walls and gilded roofs of richer shrines.  
This humble home as in the vast cathedrals,  
Gives shelter to their God . . . the King of Kings.

#### Announcement —

Life centers about the church. All are present at the High Mass on Sundays. When Mass is over they congregate in the Church yard where much talk goes on among the people who have not seen each other since the week before. Before the church door prisoners are displayed and all civic proclamations are made.

### Scene 2

#### SUNDAY SERVICES

At the foot of the altar the priest now stands,  
And with the sign of the cross bows low as he says,  
*Judica me.*  
Hear us O God, as we contritely say,  
*Confiteor.*  
The Introit said we cry with full heart,  
*Kyrie, Christe, Kyrie.*

The joy of redemption now floods the soul,  
And the *Gloria* swells with a feeling untold.

(*Gloria*).

Accept, O Holy Father, this gift of bread and wine,  
Which now the priest is offering, for us before Thy shrine.

(*Ave Maria*)

Hark the bell . . . the *Sanctus*!

(*Sanctus*)

Christ is slain.

In mystic death He lies upon our altar.

*Pater Noster* . . . soon the end,

The sacred Mass is over . . . God once more

As nineteen hundred years before

Has died for us.

How beautiful to know throughout the ages,

Whether in Gothic shrine or wilderness,

The Mass remains the same. . . .

Abiding . . . Changeless.

#### Announcement —

Mass is over. The people gather in the church yard.

Forth comes the gladsome throng with happy faces,

And meet their friends in truly celtic way:

The priest now joins the group . . . His flock

He knows . . . and they

They each know him . . . they love him and obey.

His cassock pockets never have been empty,

The Indians young and old know this full well,

And as he gives away his little trinkets,

Their stoic faces light, their trust to tell.

But stern he is and just to red and white alike,

If there before the church they must their wrongs make right.

Silence falls upon the crowd, each face intently turns

To crier as before the church he reads that all may learn

Whate'er has passed of interest since the week before.

The Crier reads:







"Jean La Grange does hereby give notice that he has sold unto Daniel Blouin the Salt Works on the Saline together with ten negroes, cattle and all kettles found thereon."

Homeward now in carts, on foot, everyone is bound,  
Simple lives and peaceful hearts everywhere are found.

## EPISODE NINE

### THE BIRTH OF ST. LOUIS

Beautiful city of St. Louis! Now in thy infant cradle dost thy lie giving no outward sign of that inward greatness which one day will make thee a city of adamant strength! The year is 1763. Pierre Laclede Liguist has just now heard that once more the powers of Europe have interfered and the Treaty of Paris has taken from his company the exclusive privilege they have hitherto enjoyed of treating with the Indians of the Northwest. Nothing daunted, this courageous man buys up the interest of his partners and leaves Fort Chartres whither he was sent by the firm he served and coming to the west bank of the river selects, in 1764, a spot, then but a wilderness. Here, St. Louis, did he lay thy sound foundation.

Announcement —

Laclede is on his way from New Orleans to Fort Chartres. He had hoped to stop at Ste. Genevieve and store his goods, but finding here no storehouse large enough continues his way to the Fort.

#### Scene 1

#### LACLEDE KEEL-BOAT

The keel-boat moves but slowly: the men aboard rejoice,  
Ste. Genevieve's shores are sighted, the voyagers with one voice  
Cry "*voila!*" Tall and straight Laclede stands, his keen eye sees full well,  
This is a friendly haven . . . to Maxent a safe citadel.  
Maxent, the rich merchant of New Orleans, entrusted to shrewd-minded Laclede,  
His goods and the right to store them in the village of Ste. Genevieve.  
With him is Madame Chouteau, she was Marie Therese Bourgeois,  
For some years married to Laclede . . . a marriage by civil law.  
Auguste, her son is with her . . . a boy of just thirteen,  
But Laclede has faith in his wisdom, this fact from history we glean,  
The little boy in the foreground, Pierre Chouteau by name,  
Is son to Laclede and Madame . . . a St. Louis commandant became.

Announcement —

Philip Rocheblave, Commandant of Ste. Genevieve with the militia under the command of Jean-Baptiste Valle come to meet Laclede. A great feast is prepared and dances are given in honor of the visitors.

Philip Rocheblave, the Commandant, with smile of welcome came,  
To meet Laclede and to grant him hospitality *creme de la creme*,  
The militia in full regalia commanded by Monsieur Valle,  
Saluted the French in the keel-boat and gave them a welcome *au fait*.

There were races of Indian ponies which made an instant appeal,  
There were dances of Indian maidens which did grace and rhythm reveal.

## EPISODE TEN HOME SOCIAL LIFE

### Scene 1

THE FRONTIERSMEN RECEIVE WORD THEY ARE UNDER THE SPANISH FLAG

*The customs of Paris governed the French in Ste. Genevieve. The family government was of a patriarchal character, and respect, obedience and love were highly prized and greatly practiced.*

Announcement —

On the afternoon of April 21, 1764, the church bells ring out summoning the people who gather in the open meadow. A messenger from Spain informs them that for the past two years they have been subjects of the King of Spain. On this day Spain formally takes possession of all territory west of the Mississippi River.

They are hauling down the French flag, flag of their native land,  
While tears wet the cheeks of brave men who hear what they can't understand.

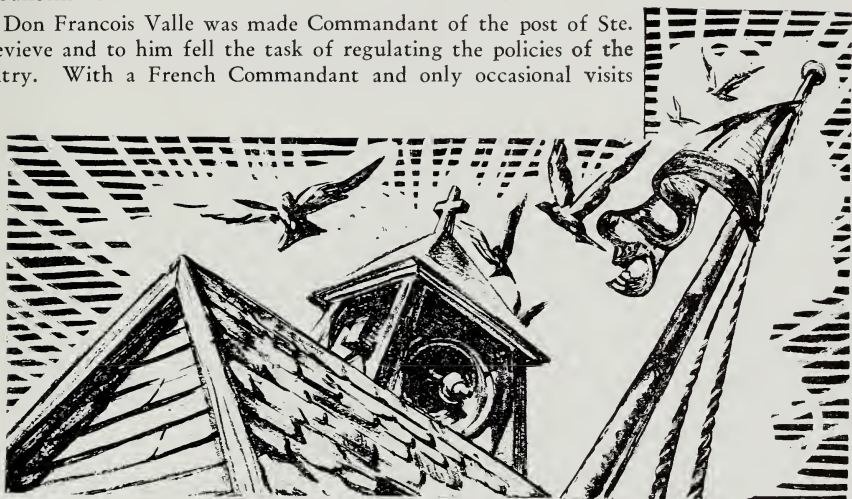
Announcement —

From Kaskaskia and Cahokia come messengers to tell their kinsmen in Ste. Genevieve that word has just been received that their villages have been given by the King of France to the King of Spain.

Sorely perplexed and downcast, these people all of one mold,  
Felt lost indeed 'neath an alien flag, and longed their own to behold.  
But the flag of Spain now had the place their own had so proudly held,  
The broad fertile lands were no longer of France, nor the trees their axes had felled.

Announcement —

Don Francois Valle was made Commandant of the post of Ste. Genevieve and to him fell the task of regulating the policies of the country. With a French Commandant and only occasional visits





from the Spanish Governor it is small wonder that Ste. Genevieve was little affected by the change of royal masters. The dress and speech of the people remained French but the flag floating over the Commandant's house was Spanish.

## Scene 2

### LA GUIGNOLEE

*On the eve of the New Year the entire night was given to revelry, eating and drinking and making merry, and in the window of each home a candle burned brightly — the signal that La Guignolee was expected and would be welcome.*

*This was a band of men dressed in fantastic costumes, wearing masks, who came silently, from no one knew where, sang and danced, ate and drank, and went just as mysteriously. A burst of song announced their arrival; a pause, a knock at the door which was thrown open by the master of the house. They entered singing, marched in a circle around the leaders and the fiddler who always accompanied them. The opening verse of the song is just a merry "how-do-you-do" and New Year's greetings.*

Bonsoir le maitre et la maitresse,  
Good evening master, mistress, dear,  
Et tout le monde du logis;  
And every one that lives here, too;  
Pour le dernier jour de l'anne,  
For the last day of the year,  
La guignolee vous nous devez.  
The Guignolee, is to us due.

Si vous ne voulez rien a nous donner, dites-nous le,  
If you should be unwilling to give us any kind of treat,  
Nous vous demandons pas grand chose, une echinee.  
We only ask you to bestow a small chine-piece of meat.

Une echinee n'est pas grand chose,  
A chine-piece of meat is no great treat,  
Ce n'est que de dix pieds de long;  
Ten feet long is all it will be,  
Et nous en Férons une friscasse.  
But we will make it ninety feet  
De quatre-vingt—dix pieds de long.  
Of rich and savory fricasse.

Si vous ne voulez nous rien donner dites nous le;  
If nothing to us you are willing to give, then let us know;  
Nous vous demandons seulement la fille ainee;  
We only ask that you to us your eldest daughter show.

Nous lui ferons faire bonne chere,  
We will give her a pleasant time,  
Et nous lui ferons chauffer les pieds,  
And we will nicely chafe her feet,  
Nous lui ferons faire bonne chere  
We will let her have a jolly time,  
Et nous lui ferons chauffer les pieds,  
And we will quickly warm her feet.



Quand on fut au milieu du bois on fut a l'ombre;  
*When I was in the midst of the woods, I was in the shade;*  
 J'entendis le coucou chanter et la colombe,  
*I heard the cuckoo and the turtle dove cooing in the glade.*

Le Rossignol du vert bocage,  
*Nightingale of the verdant wood,*  
 L'ambassadeur des amoureux,  
*Ambassador of lovers gay,*  
 Va t'en dire a ma maitresse  
*Go, tell, from me, my own true love*  
 Qu'elle ait toujours le coeur joyeux;  
*To have a joyful heart always.*

Qu'elle ait toujours le coeur joyeux; point de tristesse!  
*Tell her always to have a joyous heart, never to grieve,*  
 La fille qui n'a pas d'amant; comment vit-elle?  
*The girl that never had a lover, say, how does she live?*

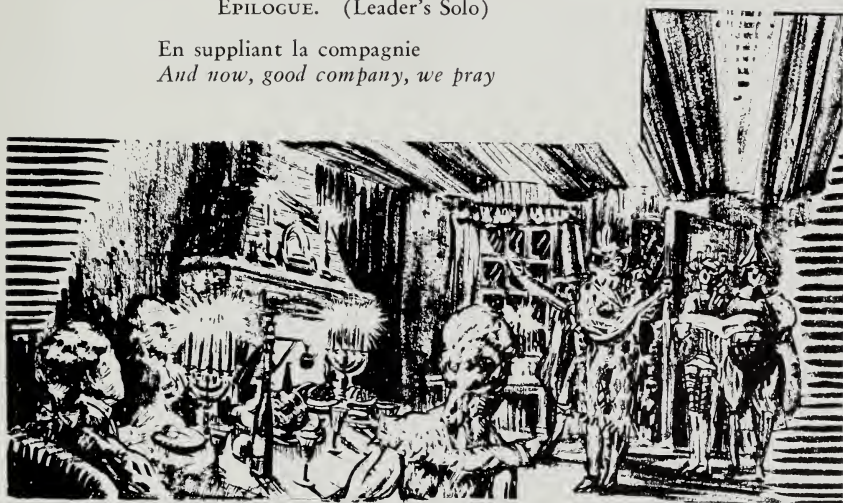
E'est l'amour qui la reveille  
*Her thoughts of love keep her awake*  
 Et qui l'empêche de dormir,  
*And do not allow her to sleep.*  
 C'est l'amour qui la reveille  
*Her aimless love keeps her awake*  
 Et qui l'empêche de dormir.  
*And chases away gentle sleep.*

#### Announcement —

When the dance is over, the leader, usually a very old man, steps forward and sings a solo in which he expresses thanks to the master of the house for receiving them and asks pardon if they have acted foolishly adding they will do better next year if they are received. They are then served with refreshments and loaded with good things.

#### EPILOGUE. (Leader's Solo)

En suppliant la compagnie  
*And now, good company, we pray*





De vouloir bien nous excuser;  
*That you will kindly us excuse;*  
Si vous avons fait quelque folie,  
*If we have foolish been and gay,*  
C'était pour nous desennuyer.  
*It was to drive away the blues.*

Bonsoir le maitre et la maitresse,  
*Goodnight, master and mistress dear,*  
Et tout le monde du logis;  
*And every one that lives here, too;*  
Pour le dernier jour de l'annee,  
*On the last day of the parting year*  
La Guignolee vous nous devez.  
*The Guignolee is to us due.*

### Scene 3

#### THE KING'S BALL

##### Announcement —

The French are a happy, light-hearted people who love to dance. Each year on New Year's Day is given the King's Ball for which a large cake is made, inside of which are four beans. When the cake is cut those drawing the beans are the kings for the next ball. Each king has the privilege of selecting his queen.

They are wearing their very best dresses,  
In ribbon and lace adorned,  
What thought has gone into the making?  
What cherished hopes were then born?

Expectant . . . they feign little interest,  
As provost the cutting begins,  
A flutter of ruffles . . . a deepening blush,  
It seems it does matter who wins.

For the fortunate winners are smiling,  
They choose their queens, and then . . .  
The music sounds and the dancing begins,  
With royalty leading again.

# MISSOURI NIGHT

AUGUST 21, 1935

## EPISODE 11. TIMES OF ADVERSITY

- Scene 1. Springtime in "*le vieux village*"
- 2. The flood in 1785
- 3. Sunday after the flood

## EPISODE 12. NEW SAINTE GENEVIEVE

- Scene 1. Building the church
- 2. Coming of Bishop Flaget and Felix de Andreis
- 3. First marriage
- 4. Happy darkies

## EPISODE 13. WORLD'S SHIFTING HISTORY

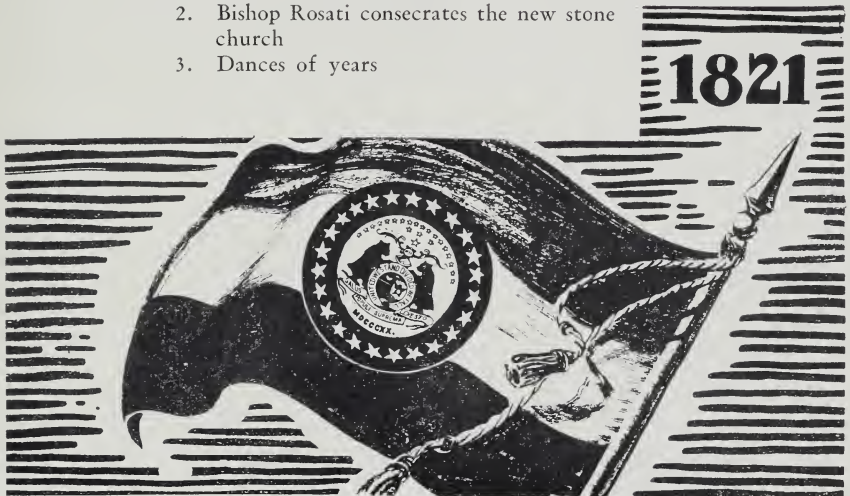
- Scene 1. Ste. Genevieve territory surrendered back to France
- 2. DeLassus in Ste. Genevieve
- 3. Unfurling the American flag

## EPISODE 14. COMMERCE AND EDUCATION

- Scene 1. Commercial activities
- 2. Education

## EPISODE 15. CURRENT EVENTS

- Scene 1. Formation of the State
- 2. Bishop Rosati consecrates the new stone church
- 3. Dances of years







# Missouri Night

## EPISODE ELEVEN

### TIMES OF ADVERSITY

#### Scene 1

#### SPRINGTIME IN "LE VIEUX VILLAGE"

Beautiful were the days. High o'er the forests rose the radiant sun touching with fairy-like fingers the trees, the hills, the water and the hearts of the people. Whistling and happy, men and boys saunter down the road to commence their work

in *le grand champ* where each is allotted his portion wherein to leisurely toil through the morning hours. At the doors of the homes the women stand to wave farewell to their departing lords, then gaily turn to spin or bake or tend the garden flowers. The children are eager to run to the woodlands . . . to hunt out the new nests, and to measure themselves with the weeds grown tall by the wayside.

Time! Stay thy hand,  
Preserve the peace this quiet leisure brings  
To happy, loving people, undisturbed  
By greed or envy. Leave them so . . .  
Leave them to their little Eden.

French Dance.

#### Announcement —

For some time the river had been encroaching upon the village but little thought was given to it. A few families took fright and moved to higher ground, but the majority of the people took no heed. Now the river suddenly breaks through all barriers and floods "*le vieux village*" forcing everyone to flee to higher ground. This is about three miles to the north, the present site of Ste. Genevieve.

#### Scene 2

#### THE FLOOD

The morning's work is over. No work is done 'neath the sun's warmest rays . . . this is the hour for tales and songs though sung and told a hundred times and more. Prone upon the ground their eyes cast riverwards a thrill of excitement passes through the crowd. No tales are told this day. The River! What has happened to the river? Well did these people know that springtime meant flood time, but never had they seen the river so angry . . . even as they watched the water crept nearer and nearer. A hurried council decided that the older men would rescue the women and children and whatsoever household effects could be saved. The younger men were to arm themselves with ropes and axes to stay, if possible, the muddy water. All night they labor, and as morning dawns a large keel-boat is seen. It is Auguste Chouteau bound for New Orleans. The chivalry of France lives on in her adventurous sons. Anchoring his boat to the chimney of the Andre house, though his boatmen had to climb up the roof to the top of the house to do so . . . he greatly aided the rescue. Canoes, flat boats and keel-boats are used as a

refuge for the suffering. Stricken Kaskaskians are seen hurrying toward Ste. Genevieve, thinking to escape the swirling waters.

Madly careening, the angry waters,  
Unpityingly hurl themselves, desperate now,  
Unsparring of trees, homes, cattle, or people,  
Passion abandoned.

Scene 3

SUNDAY AFTER THE FLOOD

All is confusion. Months must pass before new homes can be built and fields made to yield the necessities of life. Burdened with sorrow, with cries of hungry children ringing in their ears, this courageous people must first give thanks to God for sparing them. A shed is used for a church and here the people gather for holy Mass.

Consoling, encouraging, calming,  
Passes from group to group,  
Father Gibault, their greatly-loved pastor,  
Unflinching and resolute.

"Let us not grow disheartened, discouraged,  
Brave souls must be tried by fire,  
God spared not His own chosen people,  
Let them our thanksgiving inspire."

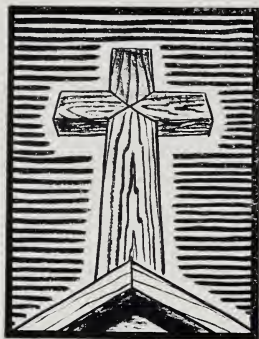
Hymn

Off in the distance a man and a woman stand and listen to the words wafted to them from below. This little family was among the first to leave "le vieux village", and now for five years had lived sheltered and safe from the ravages of the water. Below them they see their former neighbors in distress. With tears of compassion on their faces the man hurries to offer a home to the desolate ones while the woman hurries to prepare a meal for all and a place of rest for the weak and the aged.

EPISODE TWELVE  
NEW STE. GENEVIEVE

*The first permanent log building in the new settlement was the*





*church built in 1797. Many logs of the old church were brought up for the building.*

#### Scene 1

##### BUILDING THE CHURCH

The sun shone down from high heaven,  
On the busy workers below,  
Who sang as they toiled, and though weary,  
They would not the work forego.  
From their old home nearer the water,  
They brought the logs of their church,  
And sought others larger and better,  
God helped and rewarded their search.

The day of completion dawns brightly,  
The bell rings out loud and clear,  
The people form in procession,  
Led by Father de St. Pierre.

Procession . . . Hymn.

#### Scene 2

##### COMING OF BISHOP FLAGET AND FATHER DE ANDREIS

##### Announcement —

Bishop Flaget and Felix de Andreis come to Ste. Genevieve and are met by Father Pratte. The entire population assembles to welcome them, but stand somewhat in awe of the stern, ascetic man who just three years before had paid his first visit here and had at that time preached a sermon in which he spoke against balls and dances, the favorite amusement of the people. But this time he does not speak to the people — he has come to make arrangements to locate the seat of the Bishopric. Considerable prejudice has been created against Bishop Dubourg, a man whom the people had never seen, and as a consequence Bishop Flaget's proposals are received with indifference. Disappointed he leaves Ste. Genevieve leaving behind, however, Father de Andreis who is to make this village the first scene of his apostolic labors in the diocese of Louisiana.

##### Announcement —

After the departure of Bishop Flaget, Bishop Dubourg comes up the river and is received by Father de Andreis.

On the last day of December in the year eighteen seventeen,  
A boat is quietly landed , , , what does its coming mean?

On the first day of the year 1818, Bishop Dubourg celebrates the first Pontifical Mass at Ste. Genevieve.

Prejudice is killed by knowledge,  
Bishop Dubourg is esteemed and loved,  
As he leaves Ste. Genevieve's landing,  
He carries the hearts of her sons.

Scene 3

FIRST MARRIAGE

*The first religious marriage in Ste. Genevieve was October 30, 1764, celebrated by Father J. L. Maurin.*

Announcement —

The persons married are Marck Constatino Canada, and Miss Suzan Henn, both of whom are white people at one time made captives by the Indians. They are given their liberty after their marriage. The witnesses to this marriage are Jean Ganion and T. Tebriege.

Once upon a time the Shawnees,  
Stole a white boy and held him slaved,  
Then they stole a young, white maiden,  
In Indian blankets had her swathed.

The man and maid met while encamped were,  
Both the Shawnees East and West,  
He held captive eight long winters,  
She for five had been impressed.

He woo'd her in Indian fashion,  
She became his bride, but when  
Father Maurin blessed the union,  
Both in Christ were born again.

Scene 4

HAPPY DARKIES

Announcement —

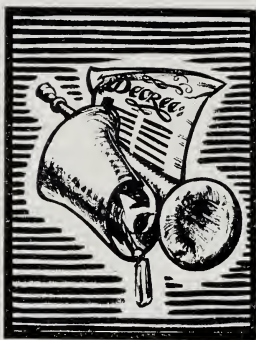
Many of the people in Ste. Genevieve are slave owners and feel a conscientious duty toward their slaves. As a consequence of this care the darkies are happy and loyal to their masters.

All de time a-longin fer de cott'n en de corn,  
Makin' believe yer happy all de day,  
Workin' in de big field, lollin' in de sun,  
Dancin' when you heah de music play.

Dance . . . Song







## EPISODE THIRTEEN

### WORLD'S SHIFTING HISTORY

*New Orleans as a base of deposit was long a contested point between Spain and the States of Kentucky, Tennessee and North Carolina. The very existence of these states depended upon the free navigation of the Mississippi which freedom Spain had long refused to grant. When in 1800 Spain retroceded the Louisiana territory to France the United States, to protect its western country and to insure itself against future restrictions from Spain, offered to buy New Orleans from the*

*French. Napoleon, then in need of money to carry on war with England, decided to sell all of Louisiana to the United States. This purchase doubled the territory of the Union and forever strengthened its power.*

#### Scene 1

#### STE. GENEVIEVE TERRITORY SURRENDERED TO FRANCE . . . AND TO THE UNITED STATES.

Announcement —

Governor De Lassus and Captain Stoddard are on the top stage where the transfer of the territory takes place. They re-enact the scene as the rider describes it to the people of Ste. Genevieve on the lower stage.

\* \* \* \*

After a long night's riding, splashed and spent he came,  
 A messenger from St. Louis, sent in the Commandant's name.  
 "You all know that France has sold us; we belong no more to the king,  
 The Americans last night crossed the water, to take us beneath their wing,  
 The soldiers were led by Stoddard, the Spanish by De Lassus,  
 As they sighted each other both columns fired a friendly salute.  
 Then De Lassus stepped forward to speak to the people there,  
 De Lassus, the much-honored governor . . . refined and debonair.  
 "By the king's command I deliver this post and dependencies,  
 To the American troops and give over to them our claims and with them our keys.  
 The flag for which nearly four decades you respected and made your own,  
 Now must come down, releasing you from the oaths of fidelity sworn."  
 The American soldiers solemnly marched up the hill to the fort,  
 And Stoddard received the keys with a courtesy born of the court.  
 The flag of Spain was lowered, the Spanish *salvo* thundered again,  
 De Lassus received the banner . . . kissed it . . . he and his men,  
 Then the flag of France was hoisted, not the much-loved Fleur de Lis,  
 Didn't you hear the shouts of those Frenchmen as they cheered their old loyalty?  
 The Spanish fired a cannon, then marched down the hill out the gate,  
 They had served as Napoleon's agent and so made the sale validate.  
 The sun was near to its setting when Stoddard said to his men,  
 "We must lower the French flag at sunset . . . we must lower it, and then" . . .  
 "But no, no, let it fly!" cried the people, "let it fly all through the night,  
 We'll guard it with guards of honor . . . no harm shall it know and no slight."  
 Major Stoddard kindly gave way then, the flag floated all the night long,  
 While all of us prayed and faithfully watched till was sounded the soldiers' gong.  
 As the flag of France was furled, the drums gave a funeral roll,

And sobs broke the morning quiet and tears coursed beyond all control.  
The Stars and Stripes were then hoisted and with flowing tears we cried:  
"Three cheers for the American Nation! Three cheers for the American flag!"

Announcement —

When the messenger finished his story another rider is seen, this one bearing in his hand an official document for the Commandant, Don Baptiste Valle. With shaking hand he reads aloud:

"On the 9th of the present month I relinquished the command of this place and of all upper Louisiana to Mr. Amos Stoddard, Captain of the Artillery of the United States and Commissioner of the French Republic, and who has since retained it in the name of the said states. I apprise you of this for your guidance. God have you in his holy keeping."

Charles DeHault DeLassus

St. Louis of Illinois, March 12, 1804.

Scene 2

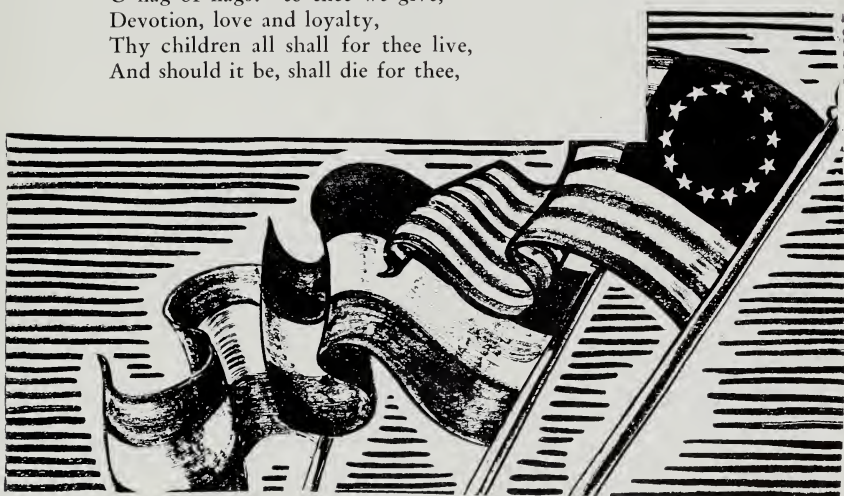
DELAUSSUS IN STE. GENEVIEVE

Daily had DeLassus been expected in Ste. Genevieve. Word had been received that he had left St. Louis with four boats and would stop here for a day or two. Now at last he is come. The Commandant and Governor William Henry Harrison give him royal welcome. From them he receives the archives, artillery and royal effects of the post. A messenger is sent to Mr. Moses Austin of Mine a Breton to secure the two cannon furnished him by the Spanish government with which to defend his settlement against the Indians. Austin returns the word, "If the Spanish want the cannon they can come and get them." Later at the command of Governor Harrison he relinquishes them.

Scene 3

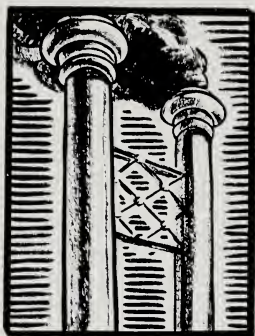
UNFURLING THE AMERICAN FLAG

O flag of flags! to thee we give,  
Devotion, love and loyalty,  
Thy children all shall for thee live,  
And should it be, shall die for thee,



## EPISODE FOURTEEN

### COMMERCE AND EDUCATION



*Sainte Genevieve, from earliest times, was the only prominent depot for all the minerals of upper Louisiana. An examination of the statistics of the mineral fields of the world show that no part of the globe was as rich as the Ste. Genevieve district in the varieties and abundance of her minerals. Lead was molded into bars and the ends of the bars drawn together something like a horse collar, and hung about the neck of the animal. So loaded the animals were led or driven over long distances*

*until the river was reached. Later on vehicles became necessary and of course they called for roads. But until better roads could be built the iron was transported by heavy wagons pulled by oxen, mules and horses and only small amounts could be pulled over the poor roads. Many years later a road of heavy oak timber was constructed from the iron mines to Ste. Genevieve.*

#### Scene 1

##### COMMERCIAL ACTIVITIES

#### Announcement —

On August 1, 1817, the steamboat "General Pike" stops at Ste. Genevieve and all the inhabitants line the shore to gaze on the novel sight. Captain Jacob Reed, glad to show her charms, is surrounded by a flock of wonder-stricken people.

Vague mystery hangs about thee,  
The fear of the unknown hath wrought a spell,  
Will days spent now on river trips be shortened?  
Wilt thou, O Steamboat, sound the knell  
Of flat boats, barge and keel-boat?  
Wilt thou be the means of lessening distance?  
Of bringing back those venturing on thy decks?  
O Steamboat! Answer us who wonder.

#### Scene 2

##### EDUCATION

#### Announcement —

The old Academy which sits on a beautiful hill was incorporated by an act of the Governor of the Territory of Louisiana on June 21, 1808. This was the first Academy west of the Mississippi.

Of buildings made by mortal hands,  
Give honor to the Academy first;  
'Twas here the future Thespians,  
The New World's youth were nursed.

She grew unto a structure grand,  
Her fame had spread both far and wide,  
She answered every made demand,  
Her students all were qualified.

As years sped on the Academy,  
Because of wars and strife internal,  
Was wrapped in deep obscurity,  
And years elapsed . . . years almost fatal.

To-day it stands a memorial bold,  
To those brave Catholic sons of France,  
Whom now you know, their worth uphold,  
And esteem them as heralds of our greater advance.

#### Announcement —

Mann Butler is employed as a teacher of the Academy. Middle-aged pioneers come to school in the evening to be taught by Mr. Butler. Judge H. H. Brackenridge of Pennsylvania, sends his little boy, scarcely seven years old to learn the French language. This little boy left Pittsburg in a canoe and passed down the Ohio when its shores were infested by ferocious Indians. See him on his pony as he travels the Indian trails. On the playground are French, Spanish and English children playing the games of childhood. Very few Indians are here now. The old ways are fast passing and passing too is the Indian . . . gone to seek a less populated area in the farther west.

### EPISODE FIFTEEN CURRENT EVENTS

*By the Act of 1812 the name of the "Territory of Louisiana" was changed to the "Territory of Missouri" and a territorial government was established. Under this Act the legislative power of the territory was vested in a General Assembly consisting of a Governor, a Legislative Council, and a House of Representatives. Among the members of the first territorial House of Representatives were Hon. George Bullit, Judge Richard S. Thomas, and Isaac McGready from Ste. Genevieve. Under the Act of Congress eighteen persons were to be nominated from which number the President of the United States was to choose nine to constitute the council for the territory. From the names submitted the President selected as two of the nine Hon. John Scott and Rev. James Maxwell from Ste. Genevieve.*







## Scene 1

### FORMATION OF THE STATE

Announcement —

The people of the territory of Missouri are getting up a petition to the National Government seeking admission to the Union as a state.

From the North and the South comes news of great moment,  
The people are clamoring for greater renown,  
To be received a full member in the States of the Union,  
Their petition is framed: they in council are found.

Announcement —

The people of Ste. Genevieve are actively interested in having Missouri admitted to the Union. Father Maxwell is addressing his fellow citizens:

We are here to discuss the Memorial of the Citizens of Missouri Territory so that everyone may be aware of the substance of this Memorial before he signs his name. We herein state we wish our boundaries to be thirty-six degrees, thirty minutes to the south and forty degrees north. The enumerated reasons for asking admission as a State are:

1. We calculate our present population to be about 40,000 souls. Tennessee, Ohio and the Mississippi State were admitted with smaller numbers.
2. We have passed eight years in the first grade of territorial government, five in the second.
3. We have evinced our attachment to the honor and integrity of the Union during the late war.
4. Under the present form of government we have no vote in the National Senate or House of Representatives though we are subject to indirect taxation by that honorable body.
5. The veto of the territorial executive is absolute upon the acts of the territorial legislature.
6. That the Superior Court is constructed on principles unheard of in any other system of jurisprudence, having primary cognizance of almost every controversy, civil and criminal, and subject to correction by no other tribunal.
7. And lastly, that the powers of the territorial legislature are limited to the passage of laws of a local nature owing to the paramount authority of Congress.

In conclusion we ask that our voice may have some weight in the division of this country and in the formation of our State boundaries; that statesmen ignorant of this locality may not undertake to cut out the territory with fanciful divisions which will look handsome on paper but will be ruinous in effect.

Pantomime discussion.

Announcement —

The petition is duly presented and in the course of time Missouri is admitted to the Union after many heated controversies. A rider from St. Louis brings the news.

'Twas at sunset I started, the council must meet,  
 Father Maxwell must go, his work to complete.  
 The petition was sent as all of you know  
 Bitter words followed . . . words con and pro.  
 A free state we must be the North firmly said,  
 We asked for slavery, with the South were we wed.  
 A Compromise was reached, we a slave state admitted,  
 But the House to conditions are firmly committed,  
 To the Compromise Bill is the amendatory,  
 No future slave state in this territory.  
 We're a state now, Hurrah! . . . we must back to St. Louis,  
 Our work to complete . . . our name to make glorious.

Announcement —

On the first Monday and the two succeeding days of May, 1820, the election for members of the Constitutional Convention is held. R. F. Brown, H. Dodge, John D. Cook and John Scott are the delegates from Ste. Genevieve. The Constitution drafted is not submitted to the vote of the people for ratification but is adopted without unnecessary delay and was "a marvel of moderation and political sagacity."

## Scene 2

### BISHOP ROSATI CONSECRATES THE NEW STONE CHURCH

Announcement —

In 1835 a rock church supplants the old log church and is consecrated in 1837 by Bishop Rosati.

How reverent the people! This little Church,  
 Triumphantly stands . . . a monument to their faith,  
 Nay, monuments are oftentimes cold and chilly,  
 This gives an inward glow . . . for love of God they built it.

Announcement —

The people come from far and wide to take part in the services.

The church is ever mindful of her children,  
 Where stands the church, nearby a school shall stand,  
 And God selects the workers.  
 Father Nerinckx, a zealous priest and holy,  
 Brought Sisters of Loretto here . . . God's work to do,  
 And garner souls for heaven.



Scene 3  
DANCES OF YEARS



Announcement —

A new era dawns. Missouri is now a State.  
Truly a Century of Progress! The spirit governing each epoch will speak for herself.

ANGEL OF DESTINY:

Be gathered now ye nations under heaven,  
Unto this place to view the march of time,  
And tell us in your days amongst us  
What you have done for this beloved land.

SPIRIT OF THE INDIAN WILDERNESS:

I, the spirit of the Indian,  
Come at your command to tell you,  
We the way paved for your people,  
Lived with them in peace and made them  
Welcome to our shores.  
When their ways were no more our ways,  
Left your people here to ruin,  
Forests dear to Indian hearts.

SPIRIT OF THE FRENCH:

Urged on by adventure we left our beloved home,  
In far-away France other worlds to explore,  
We found here a wilderness, left it a village,  
Our spirit so rooted, they've yet our folk-lore.

SPIRIT OF THE SPANISH:

In seventeen hundred sixty-nine, we came to rule this  
land,  
But we ruled through the native Frenchmen, and they  
gave us a helping hand,  
We left broad tracts to the people, for church and for  
burial grounds,  
Our name lingers yet in some places, and our creole  
homes abound.

SPIRIT OF AMERICA:

Here, the free spirit of man at last,  
Shall throw aside the bonds that hitherto,  
Have held him fast.  
Now unhampered shall he prove himself,  
A leader in the onward race,  
The race has just begun, she's ours three decades now,  
Before her stretches a glorious path,  
Toward which we are pointing her prow.

# NATIONAL NIGHT

AUGUST 22, 1935

## EPISODE 16. PROGRESS OF TIME

- Scene 1. Ste. Genevieve's great men
- 2. Festivities of the centuries

## EPISODE 17. EDUCATION

- Scene 1. Building of school
- 2. Coming of the Sisters of St. Joseph
- 3. School Days

## EPISODE 18. CIVIL WAR

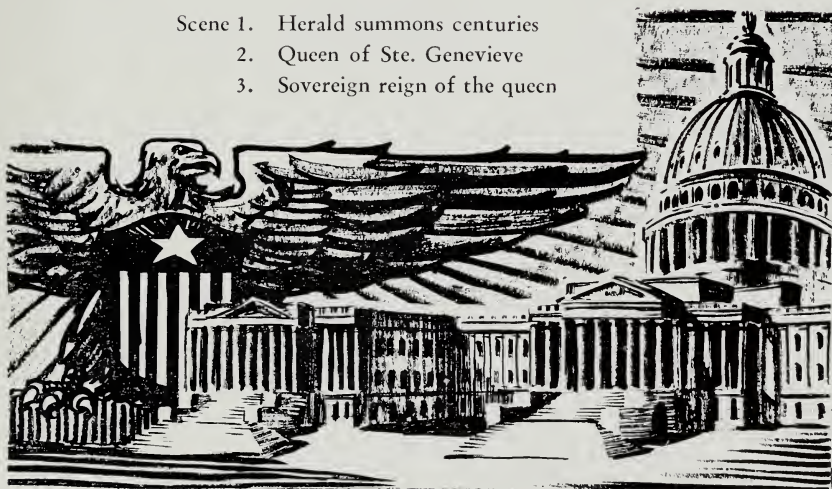
- Scene 1. Our Country needs us
- 2. Answering the call

## EPISODE 19. AGE OF RECONSTRUCTION AND INDUSTRY

- Scene 1. United Nation
- 2. Modern age

## EPISODE 20. SOUL OF AMERICA

- Scene 1. Herald summons centuries
- 2. Queen of Ste. Genevieve
- 3. Sovereign reign of the queen







# National Night

## EPISODE SIXTEEN

### PROGRESS OF TIME

#### Prologue:

Unfold thy portals, Time, and let us now  
No more look backward to the days that were,  
But ever keep the vision now but dimly seen,  
Towns now stand where woods were wont to be,  
And steamers ply the waters to the sea,  
Let now our task be  
To fulfill our destiny . . . our dedication,  
To strengthen, help and ever serve  
The Nation.

#### Scene 1

#### STE. GENEVIEVE'S GREAT MEN

#### Announcement —

By the year 1835 Missouri had produced a number of outstanding men and of this number Ste. Genevieve gave her quota. They are:

HON. JOHN SCOTT . . . a native of Virginia and graduate of Princeton College. He practiced law in Ste. Genevieve and because of his honesty and integrity won the unlimited confidence of the people. He was the first representative of the State of Missouri in Congress after the State was admitted to the Union.

GEN. HENRY DODGE . . . came to Ste. Genevieve from Vincennes in 1800. During the Spanish domination he manufactured salt on the Saline. He was the first sheriff of Ste. Genevieve County. Years later he was sent to the U. S. Senate by the State of Wisconsin.

AUGUSTUS C. DODGE . . . son of General H. Dodge. He represented Iowa as U. S. Senator.

JAMES MAXWELL . . . an Irish Catholic Priest who came to Ste. Genevieve in 1796. He was made Vicar General of Upper Louisiana. After the Louisiana Purchase he was chosen by the President as a member of the territorial council.

FERDINAND ROZIER, SR. and JOHN JAMES AUDUBON . . . born at Nantes, Brittany, France, Nov. 1777. He was married to Constantine Roy by whom he had ten children. He was Ste. Genevieve's principal merchant. With his friend Audubon he formed an alliance and came to Ste. Genevieve from Henderson, Kentucky with 300 barrels of whiskey which they bought at 25 cents a gallon and sold in Ste. Genevieve at \$2.00 per gallon. Audubon took little interest in business. His bird hunting and paintings from nature absorbed him. His volume "The Birds of America" was characterized by Cuvier as the most magnificent monument that art has yet raised to ornithology.

HON. GEO. W. JONES . . . son of John Rice Jones, Judge of the Supreme Court of Missouri. He was sent to the U. S. Senate as representative from Iowa.

JACQUES GUIBOURD . . . owner of a tanyard in Ste. Genevieve.

HON. JOSEPH BOGY . . . elected Ste. Genevieve's representative to the third territorial General Assembly.

LEWIS V. BOGY . . . U. S. Senator from Missouri.

CHARLES GREGOIRE . . . a prominent citizen who owned a vast tract of land on the Mississippi.

THOMAS CRITTENDEN . . appointed Deputy-Attorney-General by Gov. Howard.  
DR. WALTER FENWICK . . . an eminent physician who challenged Mr. Crittenden to a duel in which Henry Dodge acted as second for Fenwick and John Scott as second for Crittenden. Dr. Fenwick fell mortally wounded at the first fire.

NATHANIEL POPE . . . was present as attorney in the first court held in Ste. Genevieve. Later he became U. S. District Judge of Illinois.

WILLIAM SHANNON . . . represented Ste. Genevieve in the fourth and last territorial General Assembly.

AARON ELLIOT . . . practiced medicine in Ste. Genevieve and was a trustee of the Academy.

THOMAS OLIVER . . . Trustee of the Academy and clerk of the court.

MANN BUTLER . . . teacher in the Academy . . . afterward became the historian of Kentucky.

THOMAS MADDEN . . . Spanish deputy surveyor for the Ste. Genevieve district.

DR. LOUIS F. LINN . . . The model Senator. Dr. Linn settled permanently in Ste. Genevieve then in the territory of Missouri in 1815. He was the handsomest man of his day. His first entrance into public life was his election to the State Senate of Missouri from Ste. Genevieve district in the year 1830. He was appointed and afterwards elected U. S. Senator from Missouri and served with distinction from 1833 to 1843. Senator Linn was highly esteemed by his compeers for his talents and integrity. He lies buried in Ste. Genevieve and over his remains has been erected a monument by the State of Missouri with the following appropriate epitaph:

"Here lie the remains of Lewis F. Linn, the model Senator of Missouri."

## Scene 2

### FESTIVITIES OF THE CENTURIES

Announcement —

French, Spanish and Colonial Dances figuring 1735: 1769 and 1835.

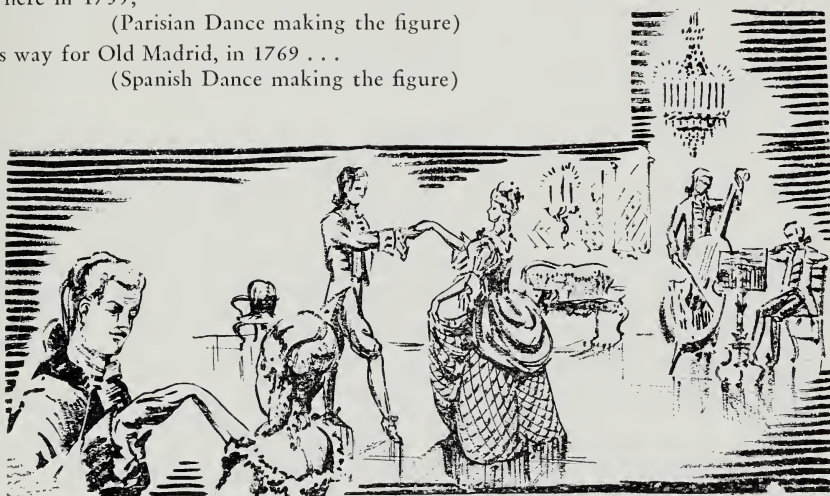
\* \* \* \*

Paris here in 1735,

(Parisian Dance making the figure)

Makes way for Old Madrid, in 1769 . . .

(Spanish Dance making the figure)





Then both give way  
And Ste. Genevieve then becomes  
A cog in that great wheel of States . . .  
America.

(Colonial Dance 1835)

## EPISODE SEVENTEEN EDUCATION

Days before our Lord's ascension,  
So the legend runs,  
He travelled East, West, South and North,  
And chose the spots henceforth to be,  
Nurseries of Christianity.

Here the Undefined One,  
Paused and smiled with secret knowledge,  
Marked the Church, the School, the Convent,  
Mortals veil thine eyes presuming,  
Years will pass ere its consuming.

### Scene 1

#### BUILDING OF THE SCHOOL

*The earliest settlers in Ste. Genevieve possessed of ambition and endowed with good minds were deprived of the advantages of an education and sought in every way to give to their children the practical and cultural training they so prized in their native France. For the first quarter of a century village school-masters taught privately in homes and where little groups could be gathered. In 1808 the Academy was established. In 1837 the Sisters of Loretto taught in a two-story frame structure several blocks from the church until they bought the Pratte Mansion on the grounds of which was an old rock building where they held classes for girls.*

### Scene 2

#### COMING OF THE SISTERS OF ST. JOSEPH

In 1858 the Sisters of St. Joseph bought the property and buildings from the Sisters of Loretto and continued the work so well begun.

O great Saint Joseph, hidden, silent Saint,  
Would that we could feel in little part  
The great, true-hearted love within thy heart  
For thy adopted Son. But cold and faint,  
We droop along, our lives somewhat attaint  
By worldly cares. Strong, brave, stalwart,  
Valiant man of God, teach us the art  
Of humble sweet submission . . . hear our plaint.

And pray for us thy daughters, who this day,  
Another field of work shall undertake,  
Called thereunto by zealous Father St. Cyr.  
With joy our hearts the will of God obey,  
We pattern thee, now let our work partake  
Thy own . . . with Jesus and with Mary near.

Announcement —

The Sisters left Carondelet on the morning of August 28 and now are seen as they step off the boat in Ste. Genevieve the same day. They are driven from the landing place to the convent in carts surrounded by a grateful, happy people. Father St. Cyr now comes forward to meet them.

Scene 3

SCHOOL DAYS

Games . . . . . Songs.

EPISODE EIGHTEEN

CIVIL WAR

Scene 1

OUR COUNTRY NEEDS US

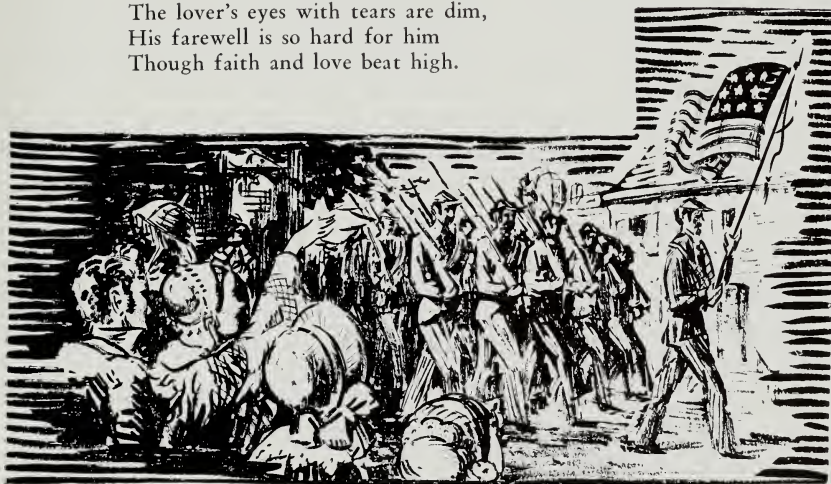
*A truly pastoral beauty and peace prevailed in Ste. Genevieve for many years . . . and then, the rude awakening. Many of the leading citizens were slave-holders and sympathized with slavery, but in all big questions they remained loyal to the Union. When war was finally declared Ste. Genevieve was torn between two loyalties: the Union and the South. The call to arms was answered by the majority choosing the blue . . . but, many donned the gray.*

"Farewell! that word has broken hearts,  
And blinded eyes with tears;  
Farewell! one stays, and one departs;  
Between them roll the years."

Scene 2

ANSWERING THE CALL

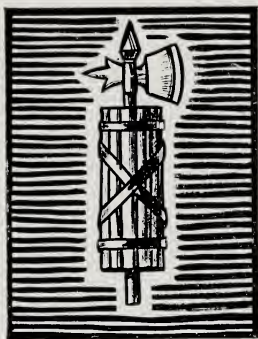
The farewell words that broke the hearts,  
Of husbands, wives and mothers,  
Are spoken now . . . they go their way,  
But brother not with brother.  
The lover's eyes with tears are dim,  
His farewell is so hard for him  
Though faith and love beat high.





## EPISODE NINETEEN

### AGE OF RECONSTRUCTION AND INDUSTRY



*At the close of the Civil War throughout the country there were untold social reforms. Lyrics were established where every man with a message might find a bearing. Our educational system was changed . . . the world suddenly became small because of steam and electricity. Happenings in remote corners were immediately proclaimed by the newspapers.*

#### Scene 1

##### UNITED NATION

Announcement —

Amid great rejoicing the soldiers return to their homes. The boys in blue and the boys in gray are united now . . . their hands clasped in reconciliation.

Gone the cause of their quarrel,  
Gone like the Indian and the buffalo.

“With malice toward none; with charity for all; with firmness in the right as God gives us to see the right” . . . they strive to take up their lives anew. Those who died had done their part . . . it was for those who lived to see that their comrades had not died in vain.

#### Scene 2

##### NEW INDUSTRY OF MODERN AGE

Announcement —

The stream of our history flows ceaselessly on like the river, who:

\* \* \* \*

Quietly looked on when DeSoto was laid to rest in its deeps,  
And as calmly looked on as the Frenchmen the land drained by its water keeps.  
She had mothered farms and then villages, she had helped the land to be,  
Alluring, attractive, home-like . . . a Paradise of fertility.  
She had held the North and the South together when locked in deadly hate,  
And smiled on the mighty Railroad who would her worth under-rate.  
On her banks great cities now flourished . . . she was ever a factor to be  
Pondered and always considered, as she silently flowed to the sea.

## EPISODE TWENTY

### THE SOUL OF AMERICA

#### Scene 1

##### HERALD SUMMONS CENTURIES

O Time, look back to-night!  
I conjure thee  
From out eternity  
Appear, old Time,  
Appear and let us see!

MOUND BUILDERS:

Sent by Father Time I bring the Mound-Builders,  
Who lived and died long centuries ago.

OSAGE INDIANS:

We are the Osage, that wandering people,  
Who fought other tribes and were feared when we came.

PEORIA INDIANS:

The Peorians are we from the river Ohio,  
In peace with the white man we dwelt many moons.

MISSIONARIES:

Come Black Robe, faithful missionary of God,  
Come we pray and bless our people.  
No obstacle can daunt thee . . .

PIONEER:

Come homeseeker weary of adventure,  
Take up the task of planting hert,  
A permanent home.

SPANISH:

Come poets, artists, lovers true,  
Come Spaniards, bid your homes adieu.

AMERICA:

Behold America! Wide her banners fling,  
She ripples to our praise . . . her glories let us sing.

Scene 2

QUEEN OF STE. GENEVIEVE

Announcement —

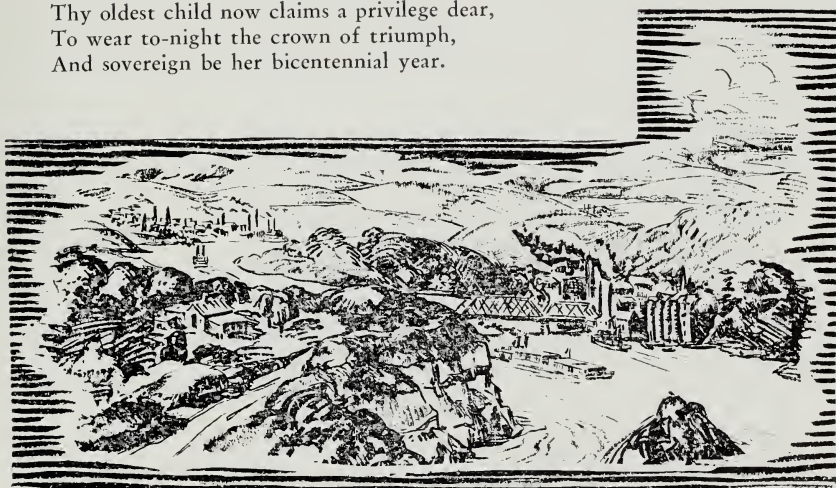
Trumpets! The Queen Cometh!  
All Hail! The Queen!

Announcement —

The Queen kneels before the Spirit of Missouri:

\* \* \* \*

O fair and lovely spirit of Missouri,  
Thy oldest child now claims a privilege dear,  
To wear to-night the crown of triumph,  
And sovereign be her bicentennial year.





Announcement: —

The Spirit of Missouri crowns the Queen of Ste. Genevieve.

Scene 3

### SOVEREIGN REIGN OF THE QUEEN

Announcement —

The Queen commands her herald to summon Religion, Patriotism, Civic Welfare, Education, and Arts and Pleasure that she might be surrounded by all the factors that made for her progress.

RELIGION:

Religion's light has led us onward,  
And kept us to ideals high.

PATRIOTISM:

Patriotism gave us love of country,  
For her we'd live or gladly die.

CIVIC WELFARE:

Civic Welfare whose romantic figure,  
Finds place in poems . . . songs attest:

EDUCATION:

Education gives the culture,  
To cull the purest and the best.

ARTS:

Arts cultivate, enrich and us ennoble,  
And speak of heaven in our earthly ears.

PLEASURE:

Pleasure lures us on to happy hours,  
And brings the gladness that lightens years.

Announcement —

By signalling the heralds the lights flare on Liberty and then on the cross illumined.

Liberty, our priceless possession,  
The boast of the land of the free,  
In the hearts of thy children thou'rt cherished,  
Their lives they'd give for thee.  
But . . . down through the ages forever,  
Reverberates the cry,  
"In this sign shalt thou conquer,"  
Behold! the cross in the sky!

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